NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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Phenomenal & Philosophical.

THE SCIENTIFIC INVESTIGATION.

STATEMENT OF ALLEN PUTNAM, ESQ.

MESSRS. EDITORS: — In presenting to the public the statement of Mr. Putnam, it is only necessary for me to say, that five weeks having elapsed since the publication of the *award* of the Scientific Committee appointed by the Boston *Courier* to investigate the subject of Spiritualism, and the promised report of their proceedings having, for some unexplained reason, been withheld, I deem it due to the public that a brief statement of some of the principal facts in the case should be furnished it. Therefore, I consider the occasion sufficiently urgent to excuse my publishing the subjoined statement at this time. Much that was said and done during the sittings at the "Albion" Rooms, of which no mention has been made by Mr. P. in his statement, together with the conversations held and the agreement entered into by and between the representative of the Boston *Courier*, the members of the Committee, and myself, will be published at some future time. For the present I will only add, that the statement of Mr. Putnam requires no endorsement by me or any other person, as his reputation for truthfulness and candor is unblemished.

I refer the reader to the annexed letter of Mr. Putnam, which will explain his position.

H. F. GARDNER.

ROXBURY, July 18, 1857.

DR. H. F. GARDNER:

Dear Sir: — Your intimation to-day that an account of my doings and observations in connection with the matter between you and the Boston *Courier* might be wanted before my return from the West at the latter part of September, induces me to leave with you the rough memoranda which I wrote out a week or more ago. They are not in the form in which I should put them had I time to re-write. As they are now shaped they present most prominently the reasons why I expected a fair and full investigation, and my personal disappointment. This point has more interest for me than for others, and I should wish it less prominent if sure that the statement is to be published. Wait my return before you use it, unless the reasons for a different course are urgent. In that case, exercise your discretion.

Very respectfully yours, ALLEN PUTNAM.

P. S.—My quotation marks must not be understood as indicating the exact language of the several speakers, but only the substance of what was said and is remembered. I took no notes at the time.

MR. PUTNAM'S STATEMENT.

Dr. Gardner remarked in my hearing, that he was disposed to arrange for a trial before the gentlemen named by the *Courier*, and asked my opinion in reference to doing so. My reply was, that he ought first to stipulate that the trial should be had under such circumstances as would permit free compliance with those *natural laws* which govern and control spirits when they manifest themselves to us.

Subsequently, Dr. G. invited me to accompany him to Cambridge, where he was to meet the Committee. While on the way out there, I remarked to him that the $500 was an unpleasant feature in the business; and that I could not suppose that the gentlemen we were to call upon would or could consent to be mere lookers-on and stake-holders. He answered, "I have been thinking that I will waive that, and, if we are successful, permit the *Courier* to pay the bills, but decline anything more."

We met the four gentlemen at Cambridge, and soon found that they had been named as commissioners without their own knowledge or consent; and that the first question with them was, whether the services and conditions asked for were such that they could serve. Consequently a free and prolonged conversation followed, in which the representative of the *Courier* maintained that, *according to the terms of the offer*, it would be incumbent on Dr. G., if a chair should be moved by some invisible power, to show that that power was *spirit-power*, before he could be entitled to the $500. The Doctor replied that, if such was to be considered the true meaning, he, of course, should not make an attempt. Very promptly, Mr. Gould said that the obvious import of the whole article in the *Courier* would find its requirements met, if the works should be performed by some power not recognized by common observation or not known to science. My own opinion was that both of the gentlemen, Lunt and Gould, were correct; a *strict* construction of the one sentence in which the offer was made would otherwise render that sentence incongruous with the design of the whole article.

Passing from that point, with an apparent concession that Mr. Gould had given it its just interpretation, we came to a consideration of those "natural laws within which we believe spirits are confined in producing the manifestations." Here Dr. G. turned to myself and asked for statements from me. My position taken then, as at other times, was, that there is some subtile, natural fluid which is essential to the spirits *as an instrument*, whenever they work here or near the earth's surface; that this fluid can be very easily disturbed and dissipated by the embodied persons present, and this so effectually as to prevent all spirit operations; that lack of quiet and harmonious feelings among the persons present; that intense mental action; that the magnetic rays from the human eye; that rays of light, &c., might frustrate its use and prevent manifestations. Therefore, that it was in the power of the gentlemen there present to make the trial a failure, by ejecting certain forces from their own minds and eyes. We stated that it would be best that all should sit in a circle; that all should conform, in the order of sitting, to the wishes of the mediums; that all should avoid intense mental action, &c. Prof. Agassiz at once objected to being in the circle under any circumstances, and I think the gentlemen all felt that, when acting as *judges*, such would not be a desirable position.

Concerning the nature or properties of that fluid which the spirits uniformly state that they use, and which many clairvoyants tell us that they see, there was considerable conversation. I thought its properties quite different from those of common electricity, and more like those which Reichenbach, in his Dynamics, ascribes to his "od" or odylic force. It was obviously something which some human organisms contain in great abundance, either as fountains or reservoirs; something with which tables, chairs and most objects around us can be measurably charged, and with which rooms can be measurably filled. That it will remain for a short time where it has been gathered, and depart gradually when the producing cause is removed. That some localities and states of atmosphere are more favorable to its collection than others. And that such points ought not to be overlooked when arranging for and conducting the contemplated trial.

Another point, which required many statements for its elucidation with these gentlemen, as it does with most people who are not familiar with the subject, was the powerlessness of the managers of the arrangements, and also of the media. Even men of science were not free from the influence of the notions that the working powers in spirit-manifestation are, on the one hand, subject to man's control, and, on the other, that they are almost omniscient and omnipotent, or at least that they can, at any time, overpower man. Prof. Agassiz stated that, in all their scientific experiments, if a thing could be done once, it could be repeated *twenty times;* and, therefore, that they might require the same here; he said this, apparently forgetting that we claimed that the real actor is an individual intelligence acting according to his or her own will and powers, and not in compliance with our dictation.

Prof. Pierce inquired if we could not ask the spirits whether they would come and manifest themselves at the trial? "Yes," was the answer, "we can *ask*." "And," said he, "can you not get an answer?" "Probably," we said, "their reply will be, *We will try*." "Why can't they tell certainly?" he continued. We said, "Can Mr. Gould now promise certainly that he will examine some particular star in the heavens to-morrow evening at 9 o'clock, while as yet he knows not whether there will then be clouds or fogs?" "No," said Mr. Pierce, "he can only promise to point the telescope." "Very good," was our answer; "the spirits can only promise *to try;* and can, at the time of trial, perform only what the conditions permit."

In the course of the conversation Dr. Gardner repeated, in the presence of the company, what he had said to me in reference to the $500, and expressed an entire willingness to arrange for the trial, and at its close report the amount of expenses, and leave it to the option of the *Courier* whether to pay the bills or not, and to thus dispose of the pecuniary point at once and finally. This avowal seemed to give much pleasure to Prof. Agassiz in particular, who conveyed the idea that it placed the whole matter before them in a much pleasanter aspect, and would give to them more freedom in the investigation. No dissent from his view was then expressed.

From that time, however, the confidence of the gentlemen in Dr. G. seemed to be greater, and more genial feelings pervaded the company. Near the close of the conference Prof. Agassiz said to me, "Why is it, Mr. Putnam, that you wish to control the arrangements and conditions so fully yourselves?" I answered, "If I desired to show you what my steam-engine could accomplish, I should ask for the privilege of making up the fires and getting up steam *in my own way*." "Very good," said he, "if that be it — if you have anything like science — manage everything in your own way; only give us a fair chance to examine your engine after it gets at work." "That we will do with pleasure, sir," said I; "and you now grant all that we can ask." The Committee say, "It was proposed to Dr. Gardner that he should be permitted to have his own way in everything, even to the selection of the room and time, and *the determination of all the accessory circumstances.*" Though this, their own language, goes somewhat further than what my recollection would lead me to use, in indicating my own understanding as to how far the Committee promised compliance with every wish the Doctor might express as to their own positions and deportment in the room, yet I had no doubt that they then indicated a purpose to give the general subject of Spiritualism free scope and fair play, and not a purpose to act simply as judges as to whether certain specified acts could be performed in their presence, they remaining inattentive to proper conditions just so far as they chose. I was *not quite sure* that they abandoned the money matter to Dr. Gardner and the *Courier*, nor that they gave consent to be assigned their seats in circles, and to conform in their mental states and outward deportment to all requests which might be made. Yet the general purport of the whole conversation came near to this, and they use language which implies that it came *fully up* to this, when they say that it was proposed to give to Dr. G. "the determination of all the accessory circumstances."

Thus the matter stood when I returned from Cambridge, on the evening of June 1st. There were reasonable grounds for expectation that the money question might be entirely removed from the thoughts of the referees, and that Dr. Gardner might have free and full control of all things, even to "accessory circumstances." My connection with the business was at an end, as I supposed, as soon as that first preliminary meeting closed, and I carried from the meeting an expectation that the four gentlemen would lend cheerful coöperation with Dr. Gardner in all efforts to learn what the new or unrecognized force can accomplish under the most favorable circumstances. This expectation was often expressed in the hearing of others. Under its influence, I soon addressed a letter to Prof. Pierce, of which I retain no copy, but of which I remember enough to justify me in saying, that I attempted there to lay before the Committee some of the conclusions in reference to the power, instrumentality, the laws and conditions of spirit-intercourse, to which my observations and reflections had led me, and that these were presented by me as suggestions and helps to genuine *investigators.* Such, I had no doubt, the Committee would be; and I must think that the letter referred to contains, in the general scope and tone, internal evidence that such was my confident expectation.

Near the close of that letter will be found a sentence, in which the hope is expressed that the money question will be definitely disposed of, and that thus the observations of others and the science of the Committee may join hands in labors to discover *truth.*

Not long after this, some of the public papers stated that the money question had been set aside or removed from the case. Dr. Gardner had stated that he was unwilling to claim or to receive the award under any circumstances; and thus, in good faith, I came to suppose that the pecuniary influences were not to act upon any mind. Then — and *then first* — did I say to Dr. G., that I was willing to contribute toward defraying the necessary expenses, and to assist him in making the necessary arrangements. He was soon called to New York, and considerable labor devolved upon me. I performed it cheerfully, because I thought myself laboring in the cause of important truth, without hope of pecuniary reward. Prof. Pierce will not forget that, in his own study, I made some remarks about incurring expense, which induced him to say, "You will not be losers if you are successful in exhibiting the phenomena, because we shall sooner pay the bills by a contribution among ourselves than have you do that." At this time, which I think was June 13, (and I had not been present at the meeting on the 9th, nor had I seen nor been informed as to the articles of agreement then signed,) Prof. Pierce, I must think, understood me as supposing that no money was to be awarded or thought of by the Committee, and he said nothing to lead me to a different conclusion. With Prof. Horsford, on the same day, I was acting under the same impression, though I do not remember that this point was brought to his notice. One hour or more was spent very pleasantly in conversation with him, and he made me acquainted with the apparatus of various kinds by which he proposed to test the wonder-working power; and it gives me much pleasure to say, that in all of them he was seeking for only slight power, and even that to be manifested under very proper conditions. All indicated preparations for *a fair trial*, and the same disposition was shown by this gentleman at every occasion on which I have since had the pleasure to meet him. My point here is, that his preparations indicated a wish to be a *co-worker in search after truth*, and not a holder of stakes. And it is not his fault that the higher purpose was not carried out.

From that time, June 13, up to the day of the trial my belief was unfaltering that the Committee would submit the control of every influencing circumstance to Dr. Gardner — that they would be coöperators with him, having ignored the money question; and I was repeatedly heard to express a belief that the learned gentlemen would enter heartily into a courteous and fair investigation, and that palpable and good manifestations would be obtained. Such was my expectation; and it was deduced and was fairly deducible from what the members of the Committee had themselves said, and done, and listened to without dissent, in my presence at least. Many have called me credulous. I am so. I have much faith in man's fairness and truth; so much as sometimes to be deceived by those who ought to be above a willingness to suffer even misleading inferences to be deducible from their acts and words. I expected success — but soon

"A change came o'er the spirit of my dream."

We met at the Albion. Mrs. Brown and her sister, Miss C. Fox, were present as mediums. A conversation was started which was carried on mostly, but not entirely, by Mr. Lunt, the representative of the *Courier*, and Maj. Raines of Newburg, N. Y., a graduate of West Point, once assistant Professor there, and who, in connection with Judge Edmonds and others, made a long-continued investigation of spiritual powers scientifically. This conversation related to the instrumentality and processes by which spirits work, and Maj. Raines expressed some of his views as to the proper processes for a scientific investigation of this particular subject.

Also, there was a conversation, mostly between Prof. Agassiz and Mrs. Brown, as to when and how the Fox family first learned that they possessed this mediumistic susceptibility. The substance of this harmonized with what has often been published.

After a time, the mediums and a few others being at the table, raps were heard, mostly on the floor, (or rather upon a three or four inch platform covering the stuffed or deadened floor,) while a few gentle ones were felt and heard as if made on the table. Afterward, when Mrs. Brown stood by a large wooden box, and put first her finger and then a common pencil against the box, the raps were heard there as on the box and near her hand. Again, when she stood upon a covered stool, the sounds seemed to be made beneath her on the platform. Again, when the two mediums were both standing on the stuffed seat of a sofa, the persons near them remarked that they heard sounds as from the wood of the sofa, and also from the ceiling against which the sofa stood. My position was distant from the sofa, and I only state what others who were near remarked. Many of the raps upon the platform, and one or two upon the box, were quite distinctly heard in most parts of the room.

Near the close of their sitting, Prof. Agassiz stated that the production of such sounds could be referred to known laws, and said, "Before the investigation is over we will explain to you how they may be produced."

When about to separate, Maj. Raines expressed a wish that all would stop and compare notes, and come to an agreement as to what had actually occurred or been exhibited. A few sentences as to the propriety or importance of this course, were exchanged between him and Prof. Pierce, when the Prof. said, in a very ironical and discourteous tone and look, "We thank you, sir, for your *advice*," and bowing, hastily left the room. This occurred while a portion of the company were about leaving the room, while nearly all were standing and ready to go, while promiscuous conversation was going on, and it is not probable that many heard or saw what is here described. I was standing by the side of Maj. Raines, saw and heard the whole most distinctly. Mortified and ashamed at the tones and looks of this representative of *Alma Mater* and of Science, when addressed to a gentleman stranger, and a man of science, I turned silently away, and was not surprised when, shortly after, Maj. R. said to me, "There seems no occasion for me to remain here because of any knowledge or skill which my experience in such investigations may have given me; there is no attempt, no purpose, to have an investigation of the general subject. I had better return home." And soon he did go, as then proposed.

Now the "change came o'er the spirit of my dream." At the next gathering I asked, privately, and learned from both Prof. Pierce and Mr. Gould, that they considered the money question as still before them, and that they were but judges and not investigators. From that time my relations to them and to that particular trial became relatively unpleasant. I had little to do or say, and nothing to hope for, because of the necessary antagonism in the room.

At their next sitting Mr. Redman was the medium. Raps and tipping of the table did not come as they usually do with him; yet he asked those at the table to write the names of deceased friends and roll up the slips. Prof. Pierce commenced writing in a book. Prof. Agassiz, in the meanwhile, was standing near his back, frequently changing his own attitude and position, and looking very intently upon Redman, although he said to Prof. Pierce, "Throw that one out," meaning the slip just written upon. There was the appearance of much mental disturbance in Prof. A., as shown by his attitudes, his changes of position, his wild gaze, and his tones when he spoke. No raps came, *nothing* claiming to be spiritual was done by or through Mr. Redman in the public room. At some time during this sitting Dr. Gardner drew attention to the points of disturbance, through strong mental action and intent use of the eyes. Mr. Lunt was understood to say that he had been using both mind and eyes intently, and with much effect; but I was on the opposite side of the room from him when he spoke, and may not have taken in the exact import of his words.

Similar want of success attended the other mediums, at all the subsequent sittings up to the meeting of the Davenports, on the last evening. These boys or young men, were intrusted almost entirely to the management of the Committee, and those of us who were but spectators are not so informed as to make it proper to state in advance of the Committee, what was attempted nor what the success. We do know that at the close Prof. Agassiz held up a small, short piece of thread, which he said had been "*broken*," and that that was the *test.* Having uttered these words in a very rough tone and emphatic manner, he, in a similar tone, said, "Good night, gentlemen," and hastily left us.

Prof. Pierce then said to Dr. Gardner, "I suppose you are through with us." The Doctor replied, "No, you have promised to show us how the raps were made." "Not as a Committee," said Prof. Pierce; "Mr. Agassiz made that promise as an individual," and thus the affair closed — we as much disappointed at the failure of Agassiz to keep his word and unveil the mystery of rapping, as at any one failure during the sittings.

The *investigation*, in fact, was a trial of the correctness of the statements made at the preliminary meeting, viz: "that it was in the power of the gentlemen there present to make the trial a failure, by ejecting certain forces from their own minds and eyes." In this they were successful.

Two of the gentlemen, Prof. Agassiz and Mr. Lunt, omitted throughout all the sessions to comply with the invitations to sit in the circle around the table, and there was not in any instance or at any point any opportunity for Dr. Gardner to exercise "the determination of all the accessory circumstances." The former gentleman, it seems, was permitted to exercise his own choice as to being in the circle, but not so the latter. Dr. Gardner's friends have been disappointed, and the chief disappointment was at the manners and actions and mental and emotional states of two of the Committee and a representative of the *Courier.*

No chickens were hatched on this occasion, where the hen was kept in perpetual agitation, and was often driven from her nest during the period of incubation, *but it does not follow that eggs never contain a vital principle.* Let the proper conditions be observed, let natural laws have legitimate play, and the latent vital principle will take form and embodiment, and come forth from the shell a thing of life and power. It is easy to prevent the hatching of an egg, for the Committee did that with very little trouble. But many hens "steal their nests," and in secluded spots, where natural laws are conformed to, the hatching processes still go on in spite of human science. ALLEN PUTNAM.

ROXBURY, July 10, 1857.

MRS. HATCH IN MILWAUKIE.

The *Daily Wisconsin* of the 20th ult. contains the following article on Mrs. Hatch's lectures in that place:

Mrs. Hatch, the celebrated spiritual medium, delivered two discourses on Sunday at Albany Hall. In whatever way you account for the wonderful knowledge and powers of language which she displays, whether as the inspiration of spirits, the result of devoted and exhausting study, or the intuition of genius, the fact itself, as it stands forth patent to all, is an extraordinary phenomenon.

The lady is but seventeen years old, of rather slight figure, with blue eyes, flaxen hair, and features very animated and *spirituelle.* The subjects for her discourses yesterday were chosen for her, by a committee selected by the audience, who had the privilege of selecting anything from the whole range of philosophy or ethics. The subject proposed by the committee, in the morning, was the "Creation or Origin of Mankind." As soon as the theme was announced, the lady, stepping forward to the desk, offered a most beautiful and eloquent prayer, and then unfolded her subject. She spoke over an hour, most beautifully, without the slightest hesitation, going over the whole range of philosophical and theological theories on the matter, analyzing them and pointing out their supposed fallacies, and then giving her own solution of the subject. The Mosaic account of a lump of clay being inbreathed by the spirit of the Almighty was allegorically true. The material form of man was being sublimated from the mineral and vegetable kingdoms for ages, and when at last it was fit for the reception of spirit, which also had existed forever, though distinct from matter, then the essence of Deity was informed with the human organism, and became individualized. She denied that there ever was such a thing as *Creation* by God. It was only a refashioning and developing into new forms of the material that for all eternity had rested in the bosom of Jehovah. She held, too, that the race never sprang from one pair, but that the Adams and Eves were as numerous as the nations.

In the evening, quite a large audience assembled to hear the medium. The committee appointed for the selection of a subject, were Hon. Judge Smith, Hon. Judge McArthur, and S. M. Booth. The subject selected was "Death, Man's state after Death, his Destiny, and the means by which he must reach that Destiny." The process which the medium exhibits in going into the trance state, is quite interesting. Her eyes are rolled upwards, a slight nervous tremor is observable through her whole frame, then a singular expression of sadness flits across her countenance, her lips quiver, her large blue eyes are suffused, and then, with a spasmodic jerk, her face resumes a natural expression, but all glowing with a new animation. She premised, upon opening her discourse, that there was no such thing as death. God was life, God was everywhere, and death could not exist with God. What we call death is only a new form of life. Decay itself proves that there is life there, else how could it dissolve and take new form. The farmer puts decayed substances on his barren field, and life and beauty spring therefrom. Can life spring from death? The human body, when it has answered the end of its form, by developing its spiritual tenant, is laid in the ground, but still lives, for it goes on to arrange itself into new forms. Man possesses a spiritual body, which in the earth-life pervades every fibre of the material body, and is the medium through which the spirit acts upon the material organs. After what we call death, the spirit lives in this spiritual body, which corresponds in all respects to the material body, except that it is so refined as to be invisible to material eyes.

Man does not instantly change his moral state, as he passes the grave. If he dies a murderer, he is a murderer still; if a thief, a thief still; if avaricious, selfish, or cruel, he displays the same qualities still. As long as he puts off reformation, either here or hereafter, he relatively falls back so far in the line of advancement. No time lost can ever be regained. All intelligences are dependent, one on the other. They reach to those above them for assistance, and extend the same to those below. The Destiny of Man is eternal advancement toward oneship with God.

The treatment of the subject was very connected and argumentative, and occupied over an hour. At the close, the medium offered to answer any question on the theme, when she was subjected to pretty sharp catechizing by the committee and others. Her answers were laconic and triumphant, creating great merriment, as well as astonishment, in the audience. Her bearing is as wonderful as that of Joan of Arc, before the royal examiners.

We have always felt as though this spiritual mediumship was the sheerest moonshine and humbug, but it is certainly a difficult thing to account in any ordinary way for the facility with which this lady, of seventeen years, speaks upon subjects which have puzzled the greatest intellects of the world. The mere knowledge which she displays of the theories and speculations of others is wonderful, even in a toiling Crichton—how much more in such a youth. What man in these United States would dare stand up before the audiences of our critics, and announce to speak, extempore, on any subject, scientific or moral, and submit himself to the questioning of his hearers? If any man dared to do it, he would only cover himself with ridicule at the first attempt.

The Spiritualist.

A. E. NEWTON, Editor and Publisher.

"I have yet many things to say unto you, but ye cannot bear them now."—Jesus.

BOSTON, SATURDAY, AUGUST 8, 1857.

THE FACTS IN THE CASE.

Mr. Putnam's statement, which we have the pleasure of laying before our readers this week, fully justifies the opinion we expressed, that when the *facts* came to be known relative to the *manner* in which the late "Scientific Committee" proceeded in their pretended investigations, the apparent failure would be seen not to detract in the least from the claims of Spiritualism. Nothing need be said in support of the reliability of Mr. Putnam's account; and his narrative, brief as it is, fully suffices to show to every one familiar with modern spirit-manifestations, that these learned gentlemen (or some of them), *by their determined skepticism, and persistent violation of their own voluntary engagements*, closed the door of knowledge against themselves, and shut out the light which might otherwise have been received. It has unquestionably required all the time this scientific body have already taken, and all the ability at their command, to draw up such a report as they are willing to submit to the public; and they will find it no easy matter to counteract the obvious force of this plain statement. Indeed, it begins to be strongly suspected that they have met with formidable difficulties of some sort, which have occasioned the long delay. The people are clamorous for the report—though it is not likely, when it comes, to throw any new light upon the modern mysteries, or to shake the convictions of any intelligent Spiritualist.

POPULAR MORALITY AND MORALISTS.

In no one thing is the degradation and non-spirituality of the popular mind, under the materialistic and superficial religious teachings of the day, more evident than in its inability to perceive some of the plainest moral distinctions, and its proneness to pervert into evil some of the purest moral precepts. A striking and instructive illustration of this, is that which we are called to comment upon to-day. We would gladly let it pass, were it not that this state of things renders it a most obvious duty to hold up truth and purity before the public gaze until their beauty and brilliancy shall be perceived, and distinguished from the counterfeits of error and sensuality.

We briefly mentioned, last week, that Mr. D. J. Mandell, (of whom, as the mouth-piece or prophet of a professedly "higher unfolding," the "Beacon-Light Brotherhood," looking avowedly to the spiritual and social regeneration of man, we had reason to hope better things,) had, through the *World's Paper* and the *Boston Journal*, intimated that we held "pernicious" and "obnoxious" views on the subject of the affectional relations — pronouncing the statement that "*all love is free*," which had been employed by us, to be unphilosophical and untrue, and using such language as adroitly to produce the impression on the public mind, that we were secretly if not openly in favor of "free love" as popularly interpreted,— that is, unrestrained, promiscuous and lustful sexual indulgence.

We promptly sought to correct an impression so foully false, by sending to the *Journal* some extracts from our editorial writings on that subject — drawing a clear distinction between *love* and *lust* — claiming that love is a pure, holy, and unselfish impulse, the very essence of the Divine nature, and in itself spontaneous or free — while *lust*, or the love of self-gratification, is slavish, debasing, brutalizing, and destructive of spiritual life, and to be not only restrained but annihilated — also, distinguishing between *conjugal* and *filial, fraternal* and *universal* love; clearly stating that we believed the sexual function belonged *only* to the conjugal relation. Our protest concluded as follows: —

These extracts, though much more in point could be cited, will undoubtedly suffice to show you and your readers that my sentiments on this subject (and none conflicting with them have been advocated in my paper), if "obnoxious," *are so only to the impure in heart and life*. The "head and front of my offending" lies in an attempt to rescue the holy word *love* from the foul perversions to which it has been subjected, and to inculcate higher views of purity than are generally prevalent.

It seems to me that this effort ought to and will have the approval of all discerning people who love purity, and of all who recognize the heavenly origin of those pure precepts, "Love thy neighbor as thyself," "Love is the fulfilling of the law," "Love one another, with a pure heart, fervently," "Love worketh no ill to his neighbor," "Let us love one another, for love is of God," "Let us cleanse ourselves from all filthiness of the flesh and spirit,"

Any one who questions the philosophical truth of the statement that *all love is free*, will disprove it only by showing that people can be *compelled* or *forced* to love one another in any relation. I submit that any sentiment or emotion which is the result of compulsion or dictation—which is otherwise than spontaneous and free—is not *love*. It is as undeserving that term as is *lust*. The latter, I need not add, should not only be restrained but exterminated.

The *Journal* published this protest, accompanying it with the following remarkably *clear-sighted* and *profound* comments: —

"Mr. Newton claims that Mr. Mandell has misrepresented his opinions. We must confess that we cannot see a very broad line of distinction between the sentiments of the editorial extracts from the *Spiritualist*, and those attributed to its editor by Mr. Mandell. In so far as Mr. Newton gives his assent to the opinion, doctrine, or practice, that love may be bestowed outside of the marriage relation, and withheld from lack of sympathy or any other cause, within it, just so far does he give countenance to the sentiments which were broadly and bluntly expressed by Mrs. Lewis, when she claimed that all men were her husbands, and that it was no business to the world whether one man was the father of her offspring, or ten men were.

"We freely concede to Mr. Newton purity of thought and purpose in the views which he holds upon the subject of free love. He evidently has no sympathy with the sensual doctrines of the free-lovers. He doubtless cannot see the legitimate connection of his theory of love with the opinions advanced by Mrs. Lewis. His distinction between love and lust is lucid. But the calm and philosophic observer will see in the refined and somewhat transcendental theory of Mr. Newton, the germ of the mischievous doctrines which in the case of Mrs. Lewis have ripened into the natural ultimate of the most repulsive free love.

"It is easy to propound a beautiful theory of the pas-sional relations of the sexes, and the duty of the union of those only who are on the same plane of sympathy and harmony, but, like the doctrines of the communists, the theory cannot be put in practice. We must take human nature and the world as it is, and for the government of the social relations of the sexes the Bible and the laws of the land should be the only guide. Whatever tends to disturb the relations which these have established — to weaken the marital bond — to teach that a man or a woman may look for sympathy or love from a stranger which it is fancied is withheld at home — is pernicious and wicked. Just so far as 'Spiritualism' teaches or tolerates the doctrine of free love, or seeks to disturb the existing social relations of the sexes, just so far is it responsible for the fearful evils which have grown out of that doctrine, and which tend to undermine the whole fabric of society."

The perusal of this exhibition of *calm philosophy* and *profound moral insight* induced us to endeavor to call forth more wisdom from the same source; and hence we sent the editor of the *Journal* the following:

Editor of the Boston Journal, — Since you have undertaken to give public instructions on the important subject of social relations, may I not ask for a further elucidation of one or two points, left somewhat obscure by your comments on my late communication? My only object is to arrive at the highest and purest truth on this confessedly vital subject, and any aid you can render will be duly appreciated.

You will recollect that I recognised a distinction between *conjugal*, or marriage love, and other loves; and intimated (what I most fully believe) that the sexual function belongs only to this relation; while other loves, having nothing properly to do with this function may be exercised in freedom and purity.

Yet you say: "the opinion . . . that love may be bestowed outside of the marriage relation" "is the germ of the mischievous doctrines which have ripened into the natural ultimate of the most repulsive free love."

Now, if this language has any meaning, in view of my carefully drawn distinction, it is clearly this,—that *love*, even between parents and children, between brothers and sisters, between Christians and friends or neighbors, (for you make no discrimination) is *mischievous* and *dangerous!* In other words, that the only safety to society is in universal coldness, distrust, or hate, outside the marriage relation!

Now, I cannot claim the authorship of that "mischievous" *opinion*. You well know that as respectable moralists as Jesus of Nazareth, Paul, John, and other writers of the New Testament, constantly insisted on the duty of unrestricted and universal love. With such *impracticable transcendentalists*, whose doctrines "tend to undermine the whole fabric of society," I surely ought to be and am content to stand!

Such, I repeat, is the obvious force of your words; though I cannot think you mean it. But if you allow any distinction in love, and concede that there is any sense in which people may purely "love one another" outside of the marriage relation, then you are on the same ground with me.

As to conjugal love, observation and experience have led me to the conclusion that in pure and healthful minds or hearts it concentrates upon *one individual*, and knows no outside attractions; while other loves embrace all human kind. When "the silken tie" really "binds two willing hearts," no external law or teaching is likely to either strengthen or "disturb" the relation. "What God has" thus "joined together, let not man put asunder;" but what God has *not* joined, man *cannot* unite harmoniously; *nor can all human legislation make such un-conjugal marriages anything but adulterous.* Is not this the plain truth?

Again, you intimate that I hold the opinion that love may be "withheld" in the marriage relation, "from lack of sympathy or any other cause." I have no such opinion; on the contrary, I urge that all love which exists, or can possibly be called forth, should be exercised with the utmost freedom in that relation. But your words seem to imply that you consider love wholly a matter of will or choice. Is it so? Can you love (in any other sense than that of *benevolence*), whoever and whatever you please, or dislike whom and what you will? If so, will you not please to demonstrate this important fact to the world, by *hating*, for a few moments, that person or object whom you now most dearly *love;* or by *loving* that person or object who is now most *unlovely* to you?

One point more: You say, "For the government of the social relations of the sexes, the Bible and the laws of the land should be the only guide." It seems important that you should be a little more explicit, and tell us *what part* of the Bible, and *what part* of the laws of the land, should be heeded on this question. You are well aware that Moses, and the Old Testament generally, sanction *polygamy*, both by precept and example; while Jesus and Paul, in the New Testament, *permit* monogamy, but strongly *encourage* celibacy, both by word and deed. Both these, however, constantly insisted on the duty of universal love, — they both loved and were beloved by men and women. We are informed that Jesus was followed from place to place by "many women, who ministered unto him," (Matt. xxvii, 55,) and that he "*loved*" *two sisters* at Bethany, though married to neither of them, and was even accustomed to spend his nights at their house while teaching at Jerusalem! (See John xi, 5, etc.) Wouldn't this have been very scandalous in our pure times? Moreover, Peter, the chief of the Apostles, "led about a wife, a sister;" while John, who so constantly enjoined the duty of "loving one another," appears to have been an unmarried man! Pray, sir, whose precept or example, recorded in the Bible, shall we follow?

Furthermore: as to the laws of the land. They greatly differ in different sections as to the regulation of marriage. In some States, the laws permit the sundering of marriage bonds and the formation of new relations, under circumstances which in other States are considered criminal. In that part of "the land" called Utah, where the teachings and example of Moses are in vogue, polygamy is the law. Now, a conscientious and pure mind, I think, wants some less equivocal "guide" in these important matters than "the laws of the land."

The importance, Mr. Editor, of all these questions to the well-being of society, I deem a sufficient apology for urging them upon your further attention.

One remark as to "Spiritualism," and I have done. Modern Spiritualism is simply the doctrine of spirit-existence and communication, together with the philosophy involved therein. It cannot, therefore, be properly said to either "teach free love," or the opposite, — to "seek to disturb the relations of the sexes," or to conserve them, any more than the modern art of telegraphing teaches robbery, though speculators and rogues often use it to further their schemes of plunder. Spirits may teach falsehoods; Spiritualists, as individuals, may advocate the same; but *Spiritualism*, in every clear mind, stands entirely distinct, on its own merits.

Yours for "more light," A. E. Newton.

This appeal to a self-constituted "guardian of the public morals," we need hardly say, was declined; and hence we are left to follow the *guidance*, in this important matter, of our own highest perceptions of truth and purity, as enlightened by the wisdom and experience of the past, together with the inspirations of the present. We are confident that in proportion as each individual frees himself and herself from the dominion of lust, subjects the flesh to the spirit, so will the way of truth, duty and purity become plain before them.

We have made no reference to the alleged sentiments of Mrs. Lewis, (said to have been put forth at the Ravenna Convention,) which have been the immediate occasion of all this ferment — for we have reason to believe that her language has been misreported and her meaning misconstrued by unscrupulous opponents Until better informed, we can neither approve nor condemn them. However the case may be, we take no responsibility for anybody's sentiments or expressions but our own. And, when called upon, we shall fearlessly maintain the obvious dictates of purity and spirituality in their application to the social relations — shall endeavor to let the pure sunlight of spiritual truth shine in upon the turbid pool of popular morality, even though it may cause some disturbance among the creatures which revel in its slime and fatten upon its corruptions.

THEOLOGICAL DIFFICULTIES.

Our correspondent, in response to whom we gave our views of the origin of the Romish dogma of *transubstantiation*, does not seem to be any better satisfied with that doctrine than before. He says, after all, that he "cannot see how they get flesh and blood through the Holy Ghost and the priest into bread and wine." We don't see that we can help him any, and beg leave to refer him to those venerable shades, Sts. Loyola and Xavier, or their recent converts, who doubtless can make it all as clear as—mud!

The same correspondent avers that transubstantiation is only one item in his objection to Rome:

"The main objection is that the Roman Church and all others hold that Jesus Christ was man and God united, and died to atone for the sins of the world." .. "I will pay $50 to any man that will prove that there was such a man and God united, and died to atone for sin."

Now it might not be worth half that amount to our friend to come to this belief respecting Jesus Christ,— for we know of hundreds of people who have no doubt at all on that subject, and yet don't seem to be benefited in the least by the belief!

Yet it might be worth infinitely more than all the gold of California to our correspondent, could he come to a realization of the fact that *in himself* "man and God" are "united,"—that is, that the inmost principle of his being and of all beings is Divine, and that in proportion as he heeds this divine monitor, and yields to it the dominion of the external man, just in that proportion "God dwells in him" as He did in Jesus of Nazareth, and he becomes a "partaker of the Divine Nature," as was the Christ of Judea. He will then know from experience that it is possible to die "to atone for the sins of others," that is, to suffer willingly that others may be benefited. But this kind of knowledge is not to be bought with money, nor attained in wrangling disputation—it must come as the result of spiritual growth, interior illumination, and a divine life.

Our friend also sends us for publication a list of Scripture texts which he thinks are contradictory and irreconcilable, or to be understood as allegorical. We assure him that he is at perfect liberty to understand the Bible or any other book just as he thinks it means. It is no part of our business to defend either the absurdities of the churches, or the consistency of the Bible. We simply recognize truth wherever we find it, but are not bound to take any admixture of error.

AN INFANT'S SPIRIT VISION.

A correspondent in Quincy relates the following account of a touching and convincing incident:

In this town, a short time since, a mother passed away to the spirit-world, leaving an infant a little upwards of a year old, feeble in constitution and health, in the hands of its grandparents. It continued to languish in that state for about a month, then took the wings of spirit-life, and left the casket that had encircled it in its brief existence.

On making inquiry of its grandparent, if it passed away without suffering, she made answer that it appeared to suffer considerably before its departure, until up to the day its spirit took flight. Just before it left, when it had been unable to raise its feeble hand for some time, she opened her eyes, gave one of those beautiful smiles of innocence and love, and raising its tiny hand and pointing its finger upwards, exclaimed, "Mamma!" The hand dropped and the innocent spirit of love took its flight to where it had pointed.

Such is life and death. Do the spirits of our friends come back to earth? Let each and every one judge for himself. Facts like these are abundant.

The grandparents of this infant are not believers in the spiritual existence.

The Music Hall Lectures. — Through the mediumship of Mr. Thomas Gales Forster, we were favored with two more sound, logical and forcible discourses on Sunday last. In both manner and matter they were what the people need, whether Spiritualists or skeptics. They were not of a character to dazzle and astonish so much as to edify and elevate. Though not wanting in rhetorical grace, they never sacrificed sense to sound, nor ideas to verbiage and flourish. We are heartily glad that so useful a laborer has come among us, and hope he may remain long, and benefit many by his ministry. Friends or foes of Spiritualism, if you are seekers for truth do not fail to hear him. So far as our space will admit we shall present reports of these lectures, but they should be heard to be really appreciated. x.

Remarkable Prediction. — A German named William Lange was killed at Grand Haven, a few days since, by a heavy plank falling on his stomach. His grave was dug by another German named Chas. Miller, who remarked while at work that "he should go next," and though in apparently good health at the time, he did go next, and was buried last Sunday — no other deaths intervening between the two. The facts are given by the *Clarion*.

Spiritualism among the Clergy.—The *Spiritual Age* learns that several distinguished clergymen of New York city are becoming indoctrinated in the Spiritual Philosophy. Some manifestations of a remarkable character have occurred in their private seances.

Deferred.—Our report of Mr. Forster's lecture intended for this paper, is unavoidably deferred to make room for Mr. Putnam's statement. It will lose none of its excellent savor by being kept another week.

All beautiful things dignify and ennoble life.

IS IT SO ABSURD?

A late number of the *Springfield Republican*, referring to the failure to produce satisfactory manifestations before the skeptical professors, uses the following language: —

"The poor get-off that the spirits cannot exhibit in the presence of unbelievers, is urged in this, as in other cases, but it is felt to be an unworthy subterfuge. How are rational men ever to be convinced, if faith is necessary to the obtaining of sufficient evidence upon which to erect a reasonable faith? To require a man to believe a fact in order that he may be convinced of its truth, is to ask him to become an idiot that he may be wise. It is the emptiest nonsense.

We do not deny that certain things happen in the presence of spiritual mediums, that are as yet unexplained. But we protest that if the spirits are upon a mission to this world, they must in some way demonstrate their presence to rational men, with their eyes open and their intellects awake. Christ and his apostles did their miracles in open day, in the public ways, in the presence of all the people — not in dark rooms, at night, under tables, and on the absurd condition that all must believe before they could see or hear. If Spiritualism would challenge respectful attention and command the faith of reasoning men, its demonstrations must be equally open and above suspicion."

Is it so absurd to require faith as a condition of success? And is this requirement so new and unheard of, and so opposed to the method pursued by Christ and his Apostles? Let us see. Take the raising of Jairus's daughter, as recorded in the eighth chapter of Luke, for example:

"While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

"But when Jesus heard it, he answered him, saying, Fear not: *believe only, and she shall be made whole.*"

("The emptiest nonsense!" "To require a man to believe a fact in order that he may be convinced of its truth, is to ask him to become an idiot that he may be wise.")

"And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden.

"And all wept, and bewailed her; but he said, Weep not; she is not dead, but sleepeth.

"And they laughed him to scorn, knowing that she was dead.

"And he *put them all out*, and took her by the hand, and called, saying, Maid, arise.

"And her spirit came again, and she arose straightway."

Now we do not deny that such things as these happened, which are as yet unexplained; but we protest that the medium in the case should not have insisted "on the absurd condition that all must believe before they could see or hear." And to go so far as to thrust people out of the room on account of their skepticism — was it not the height of absurdity? We read, too, that Peter, when he raised Tabitha to life, was equally unreasonable. He "put them all forth" before he would attempt the miracle.

The good book says that Jesus, after he had acquired fame as a miracle-worker, visited his native country; but "he could there do no mighty work," [Mark, vi. 5]. "He did not many mighty works there *because of their unbelief.*" [Matt. xiii. 58.]

("The poor get-off that the spirits cannot exhibit in the presence of unbelievers, is urged in this, as in other cases, but it is felt to be an unworthy subterfuge.")

One of the most remarkable spirit-manifestations mentioned in the New Testament is recorded in the twelfth chapter of Acts. Peter had been apprehended and put in prison by order of Herod, and soldiers were placed on guard over him.

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

"And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

"And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee and follow me.

"And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

"When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him."

As this story goes, it seems that Peter was aroused from sleep by the touch of a spirit-hand; that a mysterious light shined at the time; he saw a spirit form; felt his chains removed by some strange power; he heard a spirit voice, and in obeying its mandate followed the angel-guide to the gate, which was opened by some intangible force, and he was free. Now we do not deny that all this happened either; but then the manifestations commenced "in a dark room, at night;" and would it not have been altogether more proper, "if the spirit was upon a mission to this world," that he should have "demonstrated his presence to rational men with their eyes open and their intellects awake?" Poor Peter, so suddenly started from a sound nap, may have looked through drowsy eyes, and his intellect was so far from being awake that he did not know whether his senses deceived him or not, — "He wist not that it was true which was done by the angel, but thought he saw a vision." From the circumstances of the case Peter must have been the only person knowing to the facts, and is therefore the only one who could testify to their occurrence. Though his confused mind doubted for a time, yet after he was fairly in the street he felt sure, as the record says, that all these things had been done by spirit power. But, however positive *he* may have been, would his story, if told as an occurrence of to-day, "challenge the respectful attention of reasoning men" like the editor of the *Republican*, or "command the faith" of a scientific committee?

But we will not multiply allusions to the New Testament, on every page of which we find something conflicting with our friend's positions. The passages which make faith or belief in some degree "necessary to the obtaining of sufficient evidence on which to establish" positive knowledge, are almost without number. And our Orthodox brothers, among whom we infer our Springfield editor ranks himself, are wont to quote and apply them quite as unreasonably as their neighbors. We incessantly hear it from their pulpits, "He that believeth shall be saved, and *he that believeth not shall be damned.*" Wenever yet heard any qualification made in reference to those who do not see "sufficient evidence on which to erect a reasonable faith." It is simply and unconditionally, believe or be damned. Are then the Spiritualists so much more inconsistent and absurd than their very respectable neighbors? And which shall see clearly to cast the mote out of the other's eye? x.

For the New England Spiritualist.

THE DESPISED TIPPINGS.

Bro. Newton: — Although personally unknown to you, yet being familiar with your paper, I take the liberty of sending the following communication, received through the mediumship of the wife of William Keith, of Tolland, Conn. It was taken down, letter by letter, as indicated by the tipping of a table, at intervals during the leisure of Mrs. Keith, often when she was alone, and at other times while her husband sat with her. This communication is one of a large number received in the same manner, and whatever may be thought of its claim to be the product of Wesley's spirit, it is certainly beyond the natural or acquired ability of the medium.

Many excellent test communications have been given through her as a *tipping medium*, as satisfactory as though they had been received in any other way, and the exercise of patience necessary to receive so long a communication by the slow process of tipping, letter by letter, is good evidence of the faith of the medium and circle in its claim to a spiritual origin. There are apparent imperfections, indeed, in the construction of a few sentences, but the general perfection of the article does credit to "*od force*," "*involuntary pressure*," or any other of the "undiscovered forces" of nature, which our scientific men rely on to explain these facts.

Truly yours,

H. B. Storer.

My dear Brother: — We dwell not in some far off sphere, hanging in the lone depths of space, whither we wander, as some believe, without a local habitation, — homeless in the wide wilderness of the air. Our world is your world; we are dwellers upon earth with the children of men. Do not think, dear brother and sister, that it cannot be that the dead ascend to a higher and more perfect sphere, a world of supernal beauty. Have you not dreamed when among the silver stars that hang at night above you, — have you not pictured to yourself some fair and distant planet, peopled by those bright intelligences who have passed through the dark valley of death, and risen redeemed and purified? Yes, you have dreamed. But listen, my dear friends, and the truth shall be unfolded to you.

There are two worlds, — a world within a world, — and these two are one. Of the world in which you live, you know nothing. This world is but a uniform system of constant appearances, which result from the relation which the senses bear to the real things about you. That which is real is unseen; that which exists is invisible. The seen is an appearance; the unseen and unknown are the truly existing. The mind is unseen, and is only known by the effect it produces. This you can understand. But when I tell you the same thing is equally true of a stone or a tree, you will not comprehend me.

Now, dear friends, what is the table on which you write? It resists your touch, — you cannot move your hand freely among its particles, — it is solid, it is impenetrable. But does not this idea, "solidity," arise solely from the relation which the density of your hand bears to the density of the table? Change that relation. Were your bodily organization composed of matter as rare and refined as the invisible fluids, would not this idea, "solidity," vanish?

Is it not now plain to you that all material things are as invisible and unknown as mind is, and are, like it, only appreciated by the effects produced by them upon the senses, — and through the senses on the soul? The character of those effects is determined by the relation of the senses to the thing; and from the character of the effect the idea of the thing springs. It follows that in order to change this world into another, it is not necessary to remodel it, but only to modify or add to the senses of those who dwell therein, thus changing the world's relations to their material organism. Suppose your spirit clothed in a body as rare as the invisible fluids, how strange and unfamiliar would this world appear! A multitude of invisible things would be seen, and many objects now seen would vanish. That which is now ponderous and dense, and prohibits your advance, would part before you like the liquid air, and the air itself, which is invisible and rare, and now almost eludes your senses, would appear more gross and material than the waters. You could walk through space, as now upon the solid earth, and into the bowels of the earth dive as into the sea.

"There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. The sun hath one glory, and the moon hath another, and there is another glory unto the stars, and one star differeth from another star in glory. So also is the resurrection of the dead. This body is sown in corruption, — it is raised in incorruption; it is sown in dishonor, — it is raised in glory; it is sown in weakness, — it is raised in power; it is sown a natural body, — it is raised a spiritual body. There is a natural body, and there is a spiritual body." This covers the only supposition made in the whole course of this communication. All spirits have a spiritual body, — a body to you inconceivably rare and refined. It is not only possessed of senses like your own, so perfect as to exceed human imagination, but also enjoys many others of a higher sort, which cannot be described to you.

I have said to you that there are two worlds, — a world within a world. This was to attain simplicity of argumentation. There are not two, but seven, and these seven are one. For there are seven orders of spirits, and seven spheres, and these seven are one. Each of these, and those therein, are normally invisible to those who dwell in the others; but there is a communication between the spirits of each, even as there is a communication between me and thee who art in the rudimental sphere, which is the entrance into the seven; albeit, that communication in the other six hath a different manner and form. This is for your own circle's good. If you will only study into it, you can get a great deal of information.

From your spirit friend,

John Wesley.

For the New England Spiritualist.

LETTER FROM MR. WILLIS.

PETERBORO', N. H., July 31, 1857.

DEAR BROTHER NEWTON: — This is a glorious summer day. The sweetest smile of Deity seems resting upon the landscape this morning, so lovely is it. The sky is flecked with pearly clouds, whose shadows chase one another in rapid succession over the meadows far beneath.

There is just breeze enough stirring to keep up a soft murmuring, like spirit-voices among the pines, and impart an undulating, billowy motion to the fields of ripening grain.

Grand old Monadnoc from off its rugged summit is sending up fleecy vapors, that float above it like incense clouds above some mighty altar, from whence is rising a morning sacrifice; while from every tree and shrub the little birds send forth a *Te Deum* of praise.

Recent showers have given to Nature as fresh and lovely an aspect as she wore when, in the first blush of her youth, those morning stars sang together for joy at her exceeding beauty.

How I wish I could fill your little sanctum this morning with the rich fragrance of roses and jessamines and honeysuckles, that the zephyrs are bringing into *mine*, upon their gossamer wings. I know it would give you joy, — impart new vigor to your life-pulse, — give additional intensity to the cheering thought that an ever-inspiring God is with us always, — and cause your heart to fling forth a fresher fragrance upon the atmosphere in which you move.

I would that men could realize more fully the glorious truth that Inspiration is a perpetual fact. That it is enclosed within the lids of no one book, nor yet comprehended in *all* books. That the loving Deity is revealing himself in the springing grass, the sweet wild flowers, and vernal beauty of to-day, just as surely and as fully as he ever did to Hebrew prophet or bard. That through His ministering spirits he speaks to the fresh consciousness of the soul now as ever. Yes, to-day, on some high mount of faith may the Son of God become transfigured and hold communion with angels.

Believing these grand truths, — believing that God is revealing Himself to me in a clearer light than ever before, — in a light which reveals to me that the spirit-world is nearer, more closely and more beautifully related to my daily life and thought than I had ever before realized, — how can I look to the past only for Him, — for my inspiration, my truth?

Shall I pronounce it impossible that a new law of spiritual light should appear, to keep pace with the onward march of physical science, — or rather a higher revealment of a law hitherto unfamiliar to the world?

Shall I, at the dictum of Harvard Professors, turn from the humblest manifestation of that law, even though it be "insignificant raps," upon the surface of a table? Shall I refuse to accept what appeals to my inner consciousness as God's truth, even though the combined wisdom of all the colleges in the land should "award" that "it surely tends to lessen the truth of man and the purity of woman?"

Oh tell me not thus to violate the divinity that is within! Let no man dare, as he values the freedom and life of his soul, to refuse at the mere *ipse dixit* of one man, or of any body of men, to accept truth, however new or humble the channel through which it may flow to him. By so doing, he distorts the integrity of his soul into falsehood, and denies God the right of revealing himself as he sees fit, and the right now, as of old, of hiding his mysteries from the wise and prudent, and revealing them unto babes.

Oh, welcome the truth, say I, from whatever source it comes. Should its precious pearls be brought me by the Prince of darkness, I would accept them and extend to him a cordial invitation to visit me again.

Many and varied have been the comments upon the late "*Scientific Investigation*" *!!* of Spiritualism, and as a very erroneous paragraph went the rounds of some of the papers at the time, to wit, that I was awaiting with intense anxiety the result of it. I would like to offer a few words upon that point.

I hoped nothing, expected nothing from it, from the first. I believe that precisely the same law governs these modern spiritual manifestations that governed the manifestations recorded in the New Testament as wrought by Christ and his Apostles.

Now when I read that Christ and his Apostles were in some places restrained from doing many mighty works because of the spirit of unbelief, can I marvel that the poor, weak mediums of the present day, working by the same law, — the law of miracle, — should fail when they come into contact with such an atmosphere as those Cambridge professors must have diffused around them, determined as they were to detect imposture and triumphantly establish a preconceived theory?

Those Cambridge *savans* felt impelled (no doubt by conscience) to roll up what they thought, a very black and awful cloud, so strongly charged with electric forces that its vivid lightnings should strike terror into the heart of every Spiritualist, and blast the "popular delusion," at once and forever.

No doubt they expect success, — fancy that when the tempest they have raised shall have passed away, Spiritualism will be seen prostrate, writhing in death-agonies, soon to be a cold and lifeless corse.

Poor men! what a disappointment awaits them. There was no inspiration in the voice that pronounced that "Award." No vigor dwelt in that arm raised to deal a blow that should break the very bones of Spiritualism. It was as weak and ineffectual as poor old Priam's, and came down with a stroke as powerless.

The tempest extends not beyond their own atmosphere, and while they are enveloped in the little whirlwind of their own raising, and marvelling at the din of their own boltless thunders, we will journey serenely on, listening to the angelic voices, as they whisper to us of "love to man, and trust in God," beckoning us ever to fresher fields and newer pastures.

I do believe that the Spiritualist never had more cause for rejoicing than he has to-day. I for one do greatly rejoice in all this opposition, for I see that Spiritualism is coming out of it triumphant with her beautiful garments purified from the spots and blemishes that her true lovers have so long mourned. Our opponents are doing us good service. Are not opposing forces the strongest aids to production and development?

Oh, let us be strong. Let us improve the opportunity for high fidelity to truth that has been given us. Let us fill our hearts with kindly affections towards one another, — with faith and trust in God. So shall even the works of our hands become spiritual communion with the Highest, and, led on by angels, we shall be borne up on the alternate wings of practice and prayer towards that surpassingly beautiful height of the perfect man in Christ.

With regard to my health, I am still alternating between hope and fear. I have, however, recovered in a measure from the immediate prostration consequent upon my recent attack of hemorrhage.

Please allow me the privilege of replying *en masse*, through your columns, to the numerous letters of sympathy that I have recently received from various quarters. Many of the writers, are, no doubt, readers of the *Spiritualist*, and these lines will assure them that although I have never seen their faces, their letters are to me indexes of their hearts; that I appreciate and am very grateful for their kindness, regretting that I have not strength to address them individually.

Wishing you ever a hearty God-speed,

I remain yours for truth,

FRED. L. H. WILLIS.

EXCOMMUNICATION.

The case of our correspondent, stated below, is but one of many. While we would counsel charity and patience towards the devotees of the old ecclesiasticisms, who, in cutting off from their fellowship the receivers of a living gospel, evidently "know not what they do," and would bid all churches God-speed in any *good* they can accomplish; yet there is much truth in the allegation that "the modern churches are making more hypocrites than Christians," by insisting on the acceptance of unreasonable or questionable dogmas, as tests of Christian character. If, like Paul, they were willing "to let every man be fully persuaded in his own mind," as to all such matters, and make the test to consist only in *a true life*, — i. e. a life true to one's own highest convictions — there would be some vitality in them. In so far as they fail of this, the churches are *dead*, and will be "plucked up by the roots."

DELPHI, CARROLL CO., IA., July 25, 1857.

MR. EDITOR: — If you think the following worthy a place in your paper, it will show the difficulties with which Spiritualism has to contend in Delphi.

Notwithstanding the strong and continued opposition of the churches and their satellites to the spread of the truth, as it is manifested by superior intelligences from the spirit-world, the good cause is steadily progressing.

The first convulsive throes of opposition are giving way to wonder and astonishment at the rapidly increasing phenomena, and the truthful simplicity and harmonious principles of the spirits' teachings. But the churches are still as hostile as ever. They have exhausted their ingenuity in denouncing it as the work of the devil to destroy the Bible, and deluge the world with infidelity and atheism; and they are now using the power vested in them by virtue of creeds and sectarianism to denounce the teachings of Spiritualism as heresy, and thus prevent the freedom of investigation, and the exercise of the rights of conscience.

The philosophical truth will present itself to the mind of the honest inquirer that every opinion that is scientifically and philosophically true cannot be theologically false. For my honest convictions of such truths, as understood in harmony with a true interpretation of Scripture doctrines, I have been cited to appear before the inquisitorial council of the old school Presbyterian Church of Delphi, to answer on a charge of heresy. The case was prosecuted in my absence, and I was excommunicated, and consigned over to the tender mercies of the devil, simply for my conscious belief of what reason and common sense demonstrated to my mind as truth.

If I had concealed my views, as thousands of others are doing, I should have still retained my standing in the church, and have been entitled to a seat with the saints. But I would rather be outside of the church with a good conscience, than have a seat with the saints clothed with the robes of hypocrisy.

The churches are making more hypocrites than Christians, by forcing their unreasonable doctrines on their members. The intelligent mind cannot exercise a faith that is contrary to reason; honest intelligence is thus shut out of the Church, and its doors closed to all who will not subscribe to their creed, and agree to submit their reason and conscience to the control of the *Priest*.

O Liberty! Thou art a jewel that adorns the brow of every lover of truth and freedom! May thy encircling folds enwreath its loving lustre around the brow of every Christian, and every church of Christ on earth, until they shall arise as one man and sever the chains of ignorant and superstitious attachment to creeds and formulas, and say to the enslaved mind, Be *free!* Go forth into the glorious liberty which God has unfolded in all his creatures. Study the harmonies of nature in all its departments, and learn therefrom thy own relation to the universal whole, and to God the Father of all.

J. M. EWING.

A MISSING GIRL. — A young lady named Martha M. Jeffrey, between 18 and 19 years of age, left her boarding house in New York on the 6th of April last, to go to her place of business, and has never since been heard from. But at a meeting of Spiritualists at New London, recently, a personating medium went through all the agonies of a horrible death, imitating precisely the movements and language of the missing girl, danced like her, and imitated her in many other ways so closely, that when, at length, she fell upon her knees at the feet of the missing girl's mother, who was present, crying, "Now do you know me?" the mother cried "Yes, I will own you my child!" being thoroughly convinced that her daughter's spirit was before her. The spirit then related, through the medium, the manner of her death. She told of having been decoyed on board a vessel where she was drugged, subjected to fiendish abuse, and finally killed, and her body thrown overboard. The mother is confident of the truth of this communication. Time may throw more light upon the case.

THE PICNIC. — This number of our paper will reach our friends in the vicinity of Boston in season to remind them of the picnic which comes off on Friday at Abington Grove. We understand that several of the best speakers are to be present, and arrangements have been made for a good time generally. These pleasant reunions are well-springs on life's desert journey, and should be enjoyed by every thirsty member of the great moving caravan.

HYDROPHOBIA. — Mr. William Weed, of Stamford, Ct., was bitten a few days since by a mad dog. He and his friends, as may be supposed, are in great trepidation through fear of the effects of the bite. He has placed himself under the care of Mrs. Semantha Mettler, the eminent clairvoyant physician of Hartford, and is being subjected to a course of dieting and medical treatment.

This disease has heretofore baffled the skill of all medical practitioners, and we hope for humanity's sake that Mrs. Mettler's treatment may prove efficacious in totally exterminating the virus, as it has so far arrested its effects. It would afford us gratification to record such a triumph for clairvoyance.

SPIRITUAL. — The following, by Dickens, is imbued with a beautiful Spirituality. Meagles in "Little Dorritt" is telling Clennam of the death of his twin babies many years before: —

Pet and her baby sister were so exactly alike, and so completely one, that in our thoughts we have never been able to separate them since. It would be of no use to tell us that our dead child was a mere infant. We have changed that child according to the changes in the child spared to us, and always with us. As Pet has grown, that child has grown; as Pet has become more sensible and womanly, her sister has become more sensible and womanly, by just the same degrees. It would be as hard to convince me that if I was to pass into the other world to-morrow, I should not, through the mercy of God, be received there by a daughter just like Pet, as to persuade me that Pet herself is not a reality at my side."

BETWEEN TWO STOOLS. — One of our cotemporaries tells the following good story:

Some time ago, one of the churches in Salem had a misbehaving brother up for discipline, and was about to excommunicate him, whereupon the world's people held a meeting outside, and voted not to receive him, unless he should be returned in as good condition as when delivered to the church!

SPIRITUALIST READING ROOM. — The Spiritualists of Cleveland, Ohio, have opened a reading-room for the accommodation of friends at home and visitors from abroad.

A. B. WHITING, the trance medium, has returned to Michigan to spend the month of August. He is expected East again in September. Letters may be addressed to him at Brooklyn, Mich., till Sept. 1st.

WARREN CHASE will lecture on Sunday, Aug. 9th, in East Bethel, Vt., instead of South Royalton, as announced last week.

A PLEASANT TEST. — A gentleman, formerly a resident of this city, and a native of the country, but for twenty years has spent much of his time in Caracas, South America, informs us that on the occasion of a recent call on Mr. Conklin, at his rooms, 477 Broadway, he was surprised at receiving a reply to his inquiry in Spanish, written through Mr. Conklin's hand. The circumstance was very simple, but very telling, and will be so to others. It was as follows: —

Seating himself at the table, our informant made the usual inquiry whether any spirit-friend was present who would communicate with him. This he did privately in writing. Mr. Conklin's hand was moved, and the following reply was given, written backward:

"No tengo el poder — I have not the power."

Mr. Conklin, we believe, makes no pretension to a knowledge of the Spanish. — *Telegraph.*

TIMELY SPIRIT-WARNING. — The *Clarion* says that Mrs. O. A. Hollenbeck, of Oneida, N. Y., while at the public meeting of Mr. and Mrs. A. J. Davis, held in that town on Sunday, June 28th, was suddenly seized by a strange spirit-influence. At last, however, she was compelled to yield, and was made to hurry home with all possible dispatch. On her arrival she found her little boy, between two and three years old, hanging in a most perilous situation over the cistern, and he was in a condition so inextricable, in all probability he would have fallen and been drowned, had not Mrs. Hollenbeck reached him in season.

The celebrated author of Lacon tells the following: "I once heard a gentleman make a very witty reply to one that asserted he did not believe there was a truly honest man in the world. 'Sir,' said he, 'it is quite impossible that one man should know all the world; but it is very possible that some one man *may know himself.*'"

LETTERS RECEIVED NOT OTHERWISE ACKNOWLEDGED. — Robert Hare, Phila.; H. P. Osgood, Foxcroft, Me.; E. Davis, Worcester, 2; —— Stratford, Ct.; K. Philadelphia; M. H. Tuttle, Saratoga Springs.

SPECIAL NOTICES.

SPIRITUALISTS' PIC-NIC. — At ABINGTON GROVE, on Friday, August 7th, inst. A special train of cars will leave the Old Colony Depot for the Grove at 8.30 o'clock, A. M., stopping at Harrison Square, Neponset, Quincy, Braintree, and South Braintree to receive passengers. Tickets for the excursion, 50 cents; half tickets, 25 cents. Other stations, half the usual fare, if obtained at ticket office. GOOD MUSIC will be provided. It is expected that THOMAS GALES FORSTER of Buffalo and other eminent trance speakers will be present and address the audience.

WARREN CHASE lectures in Montpelier, Vt., August 2d; in Bethel, August 9th; in Newbury, Vt., 16th; in Unity, N. H., 23d, and at Athol, Mass., 30th. During the month of September he may be addressed at Boston.

The "DAVENPORTS" have taken rooms at No. 3 Winter St. and will hold public circles each day at 3 P. M., and private circles at 8 P. M. Tickets for private circles may be had at the Fountain House; — for public circles, at the rooms.

For a short season, JOHN M. SPEAR will be at the office of practical Spiritualists, Fountain House, corner of Beach street and Harrison Avenue, for the examination and counsel of diseased and disharmonized persons, for delineations of character, and for such other beneficent labors as the spirit world may desire to do through his instrumentality.

Office hours from 9 to 12, and from 2 to 4. A competent person will be present to record such messages as may be transmitted. May 9th

DR. A. I. FENN, No. 10 Green Street, Boston, gives special attention to Affections of the Lungs, Liver, Kidneys, and all Chronic Diseases.

TERMS: For examination, $1.00. Persons desiring advice by letter must give the most prominent symptoms, and a history of their cases, and state age, occupation, &c. Medicines forwarded to any part of the country. Letters, postpaid, with a stamp inclosed, promptly answered. Calls in the city and vicinity attended. Office hours, 8 to 12 A. M., 2 to 5 P. M. Sundays, 8 to 9 A. M. 19—3 m. p. 3

NEW WORK. A Review of Rev. I. E. Dwinells' Sermon against Spiritualism. By J. H. W. TOOHEY. Price, 20 cents. Postage free. Just published and for sale by BELA MARSH, No. 15 Franklin St. 19—tf

C. H. COLLAGAN'S AMBROTYPE AND DAGUERREAN Gallery, 142 Washington Street, Boston, Mass. 9—3m.

LECTURERS AND TRANCE SPEAKERS.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

LECTURERS.

DR. JOHN MAYHEW, travelling in New England.
D. F. GODDARD, Chelsea, Mass.
J. W. H. TOOHEY, Salem, Mass., box 219.
ALLEN PUTNAM, Esq., Roxbury, Mass.
S. C. HEWITT, Chelsea, Mass.
Miss C. M. BEEBE, (now travelling in N. Y.)
GIBSON SMITH, South Shaftsbury, Vt.
STEPHEN MORSE, Springfield, Mass.
A. E. NEWTON, Editor *N. E. Spiritualist*, Boston,
S. B. BRITTAN, Editor *Spiritual Age*, New York.
Rev. T. L. HARRIS, 447 Broome st.
WM. FISHBOUGH, Telegraph Office, New York.
R. P. AMBLER, " " " "
CHARLES PARTRIDGE, " " " "
Dr. J. R. ORTON, " " " "
HENRY H. TATOR, " " " "
Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y.
Mr. and Mrs. U. CLARK, Ed. *Spiritual Clarion*, Auburn, N. Y.
R. P. WILSON, New York.
JOEL TIFFANY, 553 Broadway, New York.
DANIEL PARKER, M. D., Billerica, Mass.
R. D. CHALFAUT, Esq., 836 Race St., Philadelphia.

TRANCE SPEAKERS.

Mrs. B. F. HATCH, at present in New York.
Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.)
WILLIAM E. RICE, Boston. (Healing Medium.)
Mrs. J. H. CONANT, Boston.
Miss ROSA T. AMEDEY, Roxbury, Mass.
L. K. COONLEY, Portland, Me. (Healing Medium.)
F. L. WADSWORTH, Portland, Me.
JOHN M. SPEAR, Melrose, Mass.
Mrs. SARAH B. ELLIS, Hanson, or Quincy, Mass. (Healing Medium.)
Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium.)
Miss A. M. SPRAGUE, Plymouth, Vt.
Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.)
Mrs. M. F. BROWN, South Royalton, Vt. (Healing Medium.)
AUSTIN E. SIMMONS, Woodstock, Vt.
Mrs. R. M. HENDERSON, Newtown, Ct. (Psychometrist.)
Mrs. H. F. HUNTLEY, Providence, R. I.
N. S. GREENLEAF, Haverhill, Mass.
HERVEY BARBER, Warwick, Mass.
JOHN G. GLEASON, Plymouth, Mass.
H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.)
WM. A. HUME, Collins Depot, Mass.
Mrs. BECK, 383 Eighth Avenue, N. Y. city.
Mrs. C. M. TUTTLE, Albion, Mich.
GEORGE ATKINS, Charlestown, Mass. (Healing Medium.)
MIS. ALMIRA F. PEASE, S. Wilbraham, Mass. (Psychometrist.)
J. A. BASSETT, Salem, Mass.
ABRAHAM P. PIERCE, Augusta, Me.
Mrs. SARAH A. HORTON, Brandon, Vt.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS. — MR. THOMAS GALES FORSTER, formerly of St. Louis, now of Buffalo, will lecture in the unconscious trance state in the MUSIC HALL, on Sunday next, at 3 and 7 o'clock, P.M. Singing by the Misses Hall.

WEEKLY MEETING OF PRACTICAL SPIRITUALISTS. — A regular weekly meeting of persons interested in the Practical Application of Spiritualism to Individual and Social Life, now convenes every Thursday, P. M., at half-past two o'clock, at the office of Practical Spiritualists, Fountain House, Boston, corner Beach street and Harrison avenue. All desirous of learning of Purposes and Plans are cordially invited to attend.

MEETINGS IN CHAPMAN HALL. School St. — On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents.

IN CHARLESTOWN. Meetings will be held regularly at Washington Hall, every Sabbath afternoon. Speaking by entranced mediums.

MEETINGS IN CHELSEA, on Sundays, morning and evening at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, regular speaker. Seats free.

IN CAMBRIDGEPORT. — Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.

IN SALEM. — Meetings in Sewall Street Church, for Trance Speaking, every Sunday afternoon and evening.

At LYCEUM HALL, regular meetings every Sunday afternoon and evening, under the supervision of J. H. W. TOOHEY.

IN MANCHESTER, N. H. — Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

MEDIUMS IN BOSTON.

Wm. S. Weymouth, Healing Medium, No. 2 Central Court. 17

Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, Boston, or at his home, Chestnut st., Chelsea. Terms $1 00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a seance.

Mrs. Bean, RAPPING, WRITING and TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place.

Mrs. B. K. Little, (formerly Miss Ellis) *Test Medium*, by *Rapping, Writing, and Trance.* Rooms No. 46 Eliot street. Hours from 9 to 12 A. M., and 2 to 6, P. M. Terms $1.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, $1.00.

Mrs. J. H. Conant, Spirit Medium, has removed to Room No. 22, National House, Haymarket Square, where she will hereafter sit for Medical purposes only. All previous engagements, however, will be ful filled.

Mrs. C. will answer calls for trance speaking on the Sabbath in Boston and vicinity.

Miss E. D. Starkweather, Rapping, Writing and Trance Medium residence No. 218 Harrison Avenue Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5and 7 to 9 P. M.

N. B. — Public circle on Monday and Wednesday evenings at eight o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

Mrs. Churchill, Botanic Physician, assisted by Mrs. DICKINSON, Trance and Healing Medium, who will explain her Drawings on Creation. Circles every Thursday evening, from 8 till 9.

Communications when desired, No. 6 La Grange Place (from Washington Street, near Boylston Market, Boston, Mass): 9—3m.

DR. RUSSELL'S (Graduate of the University of Pennsylvania) LUNG INSTITUTE; Boston, 659 Washington St., corner Common St. For treatment of CONSUMPTION, SCROFULA, DISEASES OF THE THROAT, BRONCHITIS, and all diseases caused by impurity of the blood.

Dr. Russell's Spirit Remedies (made from instructions received from Prof. Hare's Laboratory) Philadelphia.

CURE OF CONSUMPTION BY NUTRITION AND INHALATION

With the following remedies:

Dr. Russell's Pulmonic Vapor for Inhalation.
Dr. Russell's Balsam and Sarsaparilla with Hyd. Pottasa.
Dr. Russell's Wild Cherry Pectoral for Consumption.
Dr. Russell's Corrector for Dyspepsia and *Liver Disease.*
Dr. Russell's Strengthening Powders for Disease of the *Heart.*
Dr. Russell's Medicated *Inhaler* for the *Lungs.*
A pamphlet *gratis*, Medical *advice free* from 11 to 12 M. 16—1

MRS. O. J. PUTNAM, HEALING, WRITING AND Trance Medium, 15 Beach st. Terms liberal. 15—8t.

HEALING BY LAYING ON OF HANDS. Dr. S. Drew, Healing, Writing, and Trance Medium, can be consulted on all Diseases of the Human System, and all business affairs, at No. 23 Tyler street, near the Fountain House. 19

NATURAL SPIRITUALISM. LORING MOODY is now prepared to lecture on the *Natural Basis* and *Practical Uses* of SPIRITUALISM; showing by analogy that all forms of vital organism tend towards Spiritual Life.

The subject will be illustrated by a large number of beautiful TRANSPARENT PAINTINGS, which will be magnified and illuminated by a powerful MAGIC LANTERN.

The First Lecture will explain some of the processes of Spiritual growth in the lower forms of *organic life*; — will exhibit some of the modes of *nonsexual* and *sexual* generation in plants and the lower animals; and will be illustrated by magnified diagrams of simple *cellular* plants, the *conjugation* of plants, — the *pollen grains* of plants, with the process of vegetable *fecundation*; with various modes of reproduction in the *Vorticella, Nais, Hydra, &c., &c.*

The Second Lecture will be a continuation of the same subject, as seen in the metamorphoses and progressive development of animals; and will be, illustrated by these changes in the *Dragon-fly, Sick-worm, common Crab,* and *Frog*; with views of the daily growth of the *embryo chick* from the *germinal vesicle* until it bursts the shell.

The Third Lecture will exhibit the unfoldings of Spiritual Life in the highest organic form; and will be illustrated by magnified views of the brains of *fish, reptile, bird, mammalia,* and *man*; human *spermatozoa* magnified 5000 diameters; human *ovum* magnified 1000 diameters, with the progressive development of the human embryo from the germinal vesicle until birth. This Lecture will close with a beautiful ideal view in HARMONIA.

Individuals or associations, desiring lectures on these subjects, will please address LORING MOODY, *Malden, Mass.* 18

General Advertisements.

"THE PSALMS OF LIFE." A compilation of Psalms, Hymns, Chants, &c., embodying the Spiritual, Progressive, and Reformatory sentiments of the present age. By JOHN S. ADAMS. Price, 75 cents. Just published and for sale by BELA MARSH, 15 Franklin st.

Also, "THE HARMONIAD" and Sacred Melodist, 160 pages. Price, in Boards, 38 cents single, $3.50 per dozen. 18

MRS. YORK, Medical Clairvoyant, Healing Medium, Psychometric Delineator of Character. Mrs. Y. does not profess to hold intercourse with the departed, but perceives both the moral, mental and physical condition of the patient, and prescribes remedies; operating particularly on the nervous system. Is also a developing medium, and will old circles for this purpose every Tuesday evening. Terms liberal. Residence, No. 14 Pleasant street; entrance on Spear place. Oct. 28

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Tremont Street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

FIFTY OIL PAINTINGS of various sizes, representing the plants and animals that existed on this earth in the early epoch of its formation; also, the first type or form of man on this earth, and the beasts that in the progress of God's laws were the progenitors of man. Representations of the inhabitants of the Sun, and the people or angels of several stars or planets. These paintings have been executed by Spirit Power, and are now on exhibition at No. 45 Harrison Av. Terms, $1.00. Hours from 8 to 1, and 2 to 6. 19 ELIZA H. TAFT, Seeress.

LAYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him.

Terms for each Clairvoyant examination, $1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

TO THE AFFLICTED. Dr. A. C. Dresser, Clairvoyant and Healing Physician, so celebrated for remarkable cures, may be consulted upon all diseases that flesh is heir to. Terms for examination when present, $1.00; when absent, $3.00. Patients will be visited in the city and vicinity, if desirable. Medical House and Office, 33 Charter street, Salem, Mass.

TO THE AFFLICTED. DR. S. CUTTER, assisted by MRS. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick, on Wednesdays, Thursdays, Fridays and Saturdays in Lowell. On other days he will visit Billerica, Westford, and other places, where he is wanted, until further notice. Office 221 Central Street, Lowell, Mass. 39 tf

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DEPOT, 214 HANOVER STREET, may be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also, a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Prescriptions put up with particular attention. 12

A. B. CHILD, M. D., DENTIST NO. 15 TREMONT Street, Boston, Mass.

HEALING INFIRMARY. DOCTOR BARRON cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding tissues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the flesh thus made heals up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases, in which he has had great success for the last twelve years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his fellow man.

REUBEN BARRON, Botanic and Clairvoyant Physician,
18—3m Palmer, Mass.

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus Ohio. Satisfaction guaranteed in all cases, and prices reasonable.

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 DAVIS STREET, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose $1. for the examination, with a letter stamp to prepay their postage.

Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

FOUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists Head Quarters in Boston. Charge $1.25 per day, or $7.00 per week, for 2 or 3 weeks.

H. F. GARDNER.

SPIRITUAL, CLAIRVOYANT, and MESMERIC PRESCRIPTIONS, carefully prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston. All of Mrs. Mettler's Medicines for sale as above. 26—1

MRS. L. W. KEMLO, HEALING MEDIUM, No. 2 Bulfinch Street, opposite the Revere House, Boston. 14—1

A REMARKABLE TEST. At the sitting of a circle a short time since, Dr. Charles Main being present and having at the time a patient under his care that had long baffled his medical skill enquired of the Spirit intelligence what medicine it would prescribe for the case in question. The spirit gave his name (as having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremont St., and procure his Life-Root Mucilage." This was done by the Doctor, and used with complete success. At that time, the Doctor, the medium, nor either of the circle knew anything of Dr. Cheever, or that there was such a medicine to be had, and since Dr. Main has formed an acquaintance with the proprietor, he has informed him of the fact and here gives him the full benefit of it. The above is true in every particular.

CHARLES MAIN, No. 7 Davis Street, Boston.

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles and all gross acrid humors.

A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No 1 Tremont Temple, Boston, Mass. 52.1

A. C. STILES, M. D., BRIDGEPORT, CONN., INDEPENDENT CLAIRVOYANT. Terms: Clairvoyant Examination and Prescription, $2. By a lock of hair, if the most prominent symptom is given, $2; if *not* given, $3. Answering sealed letters, $1. To ensure attention, the fee must in all cases be advanced.

"Dr. Stiles's superior clairvoyant powers, his thorough medical and surgical education, with his experience from an extensive practice for over sixteen years, eminently qualify him for the best consulting Physician of the age. In all chronic diseases he stands unrivalled."

Office No. 227 Main Street.

HEALING AND CLAIRVOYANT PRESCRIPTIONS. DR. C. C. YORK gives Clairvoyant examinations and prescriptions by receiving the name, age, and residence of patients in their own hand writing, for two dollars, one dollar when present. The remedies — purely vegetable — are prepared by him by spirit directions. He also heals by the laying on of hands. He will visit the sick wherever desired. All who address must enclose a postage stamp to receive answers. Address in care of Bela Marsh, 15 Franklin St., Boston, Mass.

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The originators of this enterprise have selected and appointed an agent who will be found at the usual hours, at the office located in the building known as the FOUNTAIN HOUSE, corner of Harrison Avenue and Beach Street.

Persons who have practical plans to propose, or who desire to receive intelligence in respect to things to be done of a practical character, are cordially invited to visit the room. It is felt that the hour has fully come when Spiritualism should exhibit itself in efforts to introduce a New Social state, wherein all man's powers can be harmoniously developed.

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S. T. MUNSON would inform the friends abroad that he has established an Agency at the above Number, 2 doors East of Broadway, and near the La Farge Buildings, for the sale of all Spiritual and Reform Publications, where a complete assortment will be kept constantly on hand of all works pertaining to the subject of Spiritualism, and an early notice given of all new Books in the course of publication.

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Mr. R. will be absent from the city until Aug. 21st.

THE PHONOGRAPHIC INTELLIGENCER, A monthly journal devoted to Phonography, Phonotopy, Phonology, Etymology

Interesting Miscellany.

For the New England Spiritualist.

BEYOND THE GATE.

O, beauteous are the forms that stand
  Beyond death's dusky wave,
And beckon to the spirits' land
  Across the narrow grave.

No damp is on the freed one's brow,
  No dimness in his eye,
The dews of heaven refresh him now,
  The fount of light is nigh.

The parents' souls, that o'er our bed
  Oft poured the midnight prayer,
Now wonder where their cares are fled,
  And calmly wait us there.

The dearer still — the close intwined,
  With bands of roseate hue, —
We thought them fair, but now we find
  'T was but their shade we knew.

'T is sweet, when in the earth unfurled,
  Spring's verdant banners wave,
To think how fair yon upper world,
  Which knows no wintry grave.

'T is sweet, when tempests earth deform,
  And whirlwinds sweep the sky,
To know a haven from the storm
  When worlds themselves must die.

To know that they in safety rest, —
  The tranquil barks of those,
Who, soaring on life's billowy crest,
  Attained to heaven's repose.

To know that brethren fondly wait
  Our mansion to prepare, —
That death but opes that mansion's gate,
  And lo! our souls are there.

THE REAPERS.

BY MARY C. URSTON.

The reapers have gone with their sickles to reap
The golden fields of grain;
They will garner it up in the storehouse safe
Until winter comes again.
The reapers are whetting their scythes, and the sound
Comes in at the cottage door;
The lazy sunbeams creep leisurely on,
And sleep on the white oak floor.

A mother sits by the lowly couch
Of a pale and suffering girl;
The warm June breath is slumbering soft
By the side of every curl.
The mother lists, for her child awakes
From her slumber long and deep;
Her blue eye wanders, as though she sought
Some loved forms to keep.

"They are gone," said she, "that crowned band,
With their harps and robes of white;
But they told me I 'd mingle — be crowned and robed,
And sing with them to-night."
The reapers are done — they are whetting their scythes,
And the sound is borne to her ear;
Her blue eye wanders again round the room,
And she said, with a smile, "They are here!"

The last lingering sunbeam is fading away,
And twilight comes softly and still
With shadows around her, and pensively sits
Alone on the lowly door-sill.
While the reapers were bearing with songs their sheaves home,
The reaper of death bore away
The purified soul of the suffering girl
From its casket of sorrowing clay.

— *Home Journal.*

THE GEOMETRY OF JUSTICE.

The moral certainty—susceptible of proof by a logic as severe and convincing as that of mathematical demonstration—that God metes out equal justice to all, is thus strongly expressed by Victor Hugo, a writer who is not always so happy in his antitheses, to which, in his craving for "effects," he is apt to sacrifice all the other graces of style, and even truth itself:

"Justice is a theorem; punishment is as exact as Euclid; crime has its angles of incidence, and its angles of reflection; and we men tremble when we perceive in the obscurity of human destiny the lines and figures of that enormous geometry which the crow calls chance, and the thinking man Providence."

The same idea is thus finely expressed by Tennyson:

"God's ways seem dark, but soon or late
  They touch the shining hills of day;
The evil cannot brook delay,
The good *can well afford to wait.*
  Give ermined knaves their hour of crime;
Ye have the future grand and great,
  The safe appeal of Truth to Time!"

More sententiously the truth is expressed by another, in the oft-quoted lines:

"Though the mills of God grind slowly,
  Yet they grind exceeding small;
Though He seems to stand and wait,
  Yet with patience grinds he all."

THE HANDSOME SOUL.

One day last winter, a little boy from the South, who was on a visit to the city, was taking his first lesson in the art of "sliding down hill," when he suddenly found his feet in rather too close contact with a lady's rich silk dress. Surprised, mortified and confused, he sprang from his sled, and, cap in hand, commenced an earnest apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind," exclaimed the lady, "there is no great harm done, and you feel worse about it than I do."

"But, dear madam," said the boy, as his eyes filled with tears, "your dress is ruined. I thought that you would be very angry with me for being so careless."

"O, no," replied the lady; "better have a ruffled dress than a ruffled temper."

"O, isn't she a beauty?" exclaimed the lad, as the lady passed on.

"Who, — that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why, she is more than thirty years old, and her face is yellow and wrinkled."

"I don't care if her face is wrinkled," replied the little hero, "*her soul is handsome, anyhow!*"

A shout of laughter followed, from which the little fellow was glad to escape. Relating the incident to his mother, he remarked:—

"O, mother, that lady did me good! I shall never forget it; and when I am tempted to indulge my angry passions, I will think of what she said, 'Better have a soiled dress than a ruffled temper.'" — *Friend of Virtue.*

A SINGULAR GIFT.

We translate the following from the Geneva *Journal de l'Ame*. It will doubtless interest our readers at the present time, when mediums in various parts of the country are being endowed with extraordinary gifts of a somewhat similar character.

According to *l'Ami des Sciences*, A. L. Wigan, a celebrated English physician, knew a singularly gifted painter, who executed no less than three hundred portraits, large and small, in a single year. His patrons never sat before him more than half an hour; but the portraits, remarkable for resemblance and finish, were continued and completed in their absence. This extraordinary artist became insane. He remained thirty years in an asylum. When he had recovered his reason, Wigan asked him the secret of this marvellous power with which he had been endowed. This was the painter's reply:

"When a subject presented himself, I regarded him attentively for half an hour, sketching a few lines occasionally on the canvas. I had no need of a longer sitting. I put aside the canvas and passed to another person. Then, when I would continue the first portrait, I took the model in my spirit and placed it in the chair, where I saw it as distinctly as if it had been in reality there, if not with outlines more clear and colors more lively. I contemplated the imaginary face for a few moments, and then commenced painting. I suspended my work to observe the attitude, absolutely as if the original had been really before me, and every time I threw my eyes in that direction, I would see the model.

"This method rendered me very popular; and as I always caught the resemblance, patrons flocked to me, delighted to avoid the numerous sittings to which the other painters forced their clients. I made money rapidly, which I laid up for my children. But gradually I lost my power to distinguish between the real and the imaginary face; and it happened on several occasions that I insisted to certain persons that had not visited my studio for several days, that they had sat for me the evening previous. Their positive denials of what seemed to me reality, produced a confusion which ended in a complete unbalancement of my spirit. I remember nothing more."

What is not less astonishing than the rest, continues the narrator, is that in resuming the brush after a cessation of thirty years, this artist's remarkable talent returned. His imagination was still full of vivacity, and Wigan relates having seen him paint a miniature which was a most striking likeness, in eight hours, for which the person only gave two sittings of half an hour each, the last being devoted exclusively to the dress, which was not clearly defined in the vision model.

A CASE OF PRE-VISION.

Mrs. A——, an English lady, and the wife of a clergyman, relates that, previous to her marriage, she with her father and mother being at the seaside, had arranged to make a few days' excursion to some races that were about to take place; and that the night before they started, the father having been left alone, while the ladies were engaged in their preparations, they found him, on descending to the drawing-room, in a state of considerable agitation, — which, he said, had arisen from his having seen a dreadful face at one corner of the room. He described it as a bruised, battered, crushed, discolored face, with the two eyes protruding frightfully from their sockets; but the features were too disfigured to ascertain if it were the face of any one he knew. On the following day, on their way to the races, an accident occurred; and he was brought home with his own face in exactly the condition he had described. He had never exhibited any other instance of this extraordinary faculty; and the impression made by the circumstance lasted the remainder of his life, which was unhappily shortened by the injuries he had received.

BAPTISMAL SUPERSTITION.

The custom of persons, when carrying infants to church for baptism, taking with them bread and cheese to be given to the first individual met, is not yet gone into disuse. One Sunday forenoon, about two years ago, when walking along Candleriggs, I saw the practice carried out, amid a little laughter, in all its entirety. On this occasion a *silver* coin was given in return for the eatables. I was told that the appearance of copper in such transactions, was, if possible, to be avoided. In our rural parishes, where the child to be baptized had sometimes to be carried a considerable distance before the church was reached, it was not an unusual sight, some sixty or seventy years ago, I have been told, to see a quantity of common table-salt carried *withershins* (*i. e.* contrary to the course of the sun) round the baby before the baptismal company left the parental dwelling. This done, no harm, it was believed, would befall the little stranger in its unchristened state. I have conversed with an old woman, a native of Ayrshire, who had seen the custom put in practice when she was a girl.—*Notes and Queries.*

PROGRESSIVE ISRAELITES.— The very atmosphere of our country seems to be fatal to old fogyism. Even the worn-out creeds and systems of the old world, when transplanted hither, send out shoots in new directions. Catholicism here is not what it is in Europe. Even that most conservative of all people, the Jews, feel the liberalizing influence of our institutions. In New York there is quite a split among them; the progressives have pews, an organ, a choir, and ladies in the synagogue, after the Christian fashion, — while the old school chant as of old with their hats on and keep the women-kind isolated in the gallery. The progressive will carry the day, and the ancient worship will be modernized.

CENSURE, THE EMINENT EXPOSED TO IT.—It is a folly for an eminent man to think of escaping censure, and a weakness to be affected by it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness; as satires and invectives were an essential part of a Roman triumph.—*Addison.*

A man seldom attacks the characters of others without injuring his own.

CHRISTIAN FORMALITY VS. CHRISTIAN RELIGION.

When you see old Mr. Goodness, an unpretending man, honest, industrious, openhearted, pure in his life, full of justice and mercy and kind deeds, you say, "That man is a Christian, if any body is." You do not ask what he thinks about Jonah and the whale, about the beast with seven heads and ten horns, the plague in Egypt, the inspiration of the Bible, the nature of Christ, or the miraculous atonement; you see that man's religion in the form of manly life, and you ask no further proof, and no further proof is possible.

When you say you wish Christianity could get preached and practised all round the world, thereby you do not mean the Christianity of Dr. Beecher, of Dr. Wayland, of Calvin or Luther; you mean the ideal piety and morality which mankind aims at. But when the Rev. Dr. Banbaby speaks of Brother Zerubbabel Zealous as a great Christian, he means no such thing. He means that Zerubbabel has been baptized—sprinkled or dipped—that he believes in the Trinity, in the infallible inspiration of every word in the Bible,—that he believes in the total depravity of human nature, in the atonement, in an omnipotent devil, going about as a roaring lion, and eternally champing in his mouth nine hundred and ninety-nine out of every thousand, while God and Christ and the Holy Ghost can only succeed in saving one out of a thousand—perhaps but one out of a million.

Dr. Banbaby reckons him a Christian because he has been "born again," put off the natural man,—that is, made away with his common sense and common humanity so far as to believe these absurd things—draws down the corners of his mouth, attends theological meetings, makes long prayers, reads the books of his sect, gives money for ecclesiastical objects, and pays attention to ecclesiastical forms.

He does not think old Mr. Goodness's long life of industry, temperance, charity, patriotism, justice, brotherly love, profits him at all. He is only an unregenerate, impenitent man, who trusts in his own righteousness, leans on an arm of flesh, has been born but once, and will certainly perish everlastingly. It is of no sort of consequence that Zerubbabel is a sharper, has ships in the coolie trade, and is building swift clippers down in Maine to engage in the African slave trade as soon as the American government closes that little corner of its left eye, which it still keeps open to look after that. Old Mr. Goodness's "righteousness" is regarded as "filthy rags," while Zerubbabel's long face and long prayers are held to be a ticket entitling him to the very highest seat in the kingdom of heaven.

At the Monthly Concert for Foreign Missions, the Rev. Dr. leads in prayer, and Brother Zerubbabel follows. Both ask the same thing—the Christianization of heathen lands; but they do not mean that form of the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion proclaimed in those grand words, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and illustrated by a life as grand as the words. They mean Christian Formality, as set forth in the little creed, and illustrated by the lesser conduct of a very mean, bigoted, and yet earnest and self-denying sect. —*Theodore Parker.*

INSANITY.

The papers report another case of insanity, somewhere in America, caused by a belief in Spiritualism. With all the labor spent in hunting up these cases, the Spiritualists contend that they do not get 25 per cent. of their proportion according to numbers! In the time of the Apostles, a very high dignitary by the name of Festus estimated the number of insane among those good men at one in twelve. Roger Williams and his followers met even a harsher judgment; and we well remember when the Methodist were assailed broadcast with the charge of insanity, and by sister denominations who now admit them to be a very decent class of Christians! The charge is at least a very old one, in its application to good and true men; and Christians, of all men, should be most wary in taking up a conquered and broken, if not a poisoned weapon, that has been so foolishly and so wickedly used against themselves. Paul positively denied that he was a madman; so did Roger Williams, and even the Methodists. Eighteen hundred years have wiped out the charge against Paul; and in all but the sharpest sectarian eyes, time and investigation have been equally kind to the Baptists and Methodists. What concessions of "truth and soberness" may not a thousand years bring to the Spiritualists? — *Eastern Mail.*

OCCUPATION.—Occupation! what a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torrent—rather seek, by occupation, to divert the dark waters that threaten to overwhelm you into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that they may brighten the future—flowers that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling; and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-men.

The highest of all characters, in my estimation, is his who is as ready to pardon the errors of mankind, as if he were every day guilty of some himself; and, at the same time, as cautious of committing a fault, as if he never forgave one. It is a rule, then, which we should, upon all occasions, both private and public, most religiously observe; to be inexorable to our own failings, while we treat those of the rest of the world with tenderness, not excepting even such as forgive none but themselves.—*Melmoth's Pliny.*

Eloquence is of two kinds—that of the heart, which is called divine; and that of the head, which is made up of conceit and sophistry.

COLORED PREACHER'S ILLUSTRATION.

Among the specimens of sermonizing which have recently had a wide currency through the secular press, the following, from a colored preacher in Louisville, is noteworthy. A correspondent of the N. Y. *Tribune* vouches for its authenticity:—

Judge A——, the individual mentioned, is our present member of Congress, and parson Jones, the old negro preacher, (heaven rest his bones!) with his old gray mare and rickety cart, have long since returned to dust. The Judge was present at the delivery of one of his sermons, and was brought in by the speaker, by way of illustrating a certain position then and there taken by him.

"My dear friends and brethren," said he, "de soul ob de brack man is as dear in de sight ob de Lord as de soul ob de white man. Now you all see Judge ——, a sitten' dah, leanin' on his gold-headed cane; you all know de Judge, niggas, and a berry fine man he is too. Well, now, I'se gwine to make a little comparishment. Suppose de Judge, some fine mornin', puts his basket on his arm and goes to market to buy a piece ob meat. He soon finds a nice fat piece ob mutton, and goes off with it. Do you s'pose de Judge would stop to 'quire wedder dat mutton was ob a white sheep or ob a brack sheep? No, nuffin ob de kind; if de mutton was nice an' fat, it would be all de same to de Judge; he would not stop to ax wedder de sheep had white wool or brack wool. Well, jis so it is, my frens, wid our heabenly Master; he does not stop to ax wedder a soul 'long to a white man or a brack man; wedder his head was kivered wid straight har' or kivered wid wool. De only question he would ax will be:—'Is dis a good soul?' an' if so, de Massa will say, 'Enter in into the joy ob de Lord, an' sit on de same bench wid de white man; ye's all on a perfect 'quality.'"

THE BEARD.

We have a poetical correspondent who feels seriously upon the subject of beards. His verse is not entirely of that order of excellence which lifts it above criticism, but his points are good, and we cannot refrain from giving him place:—

"Whence thy desire, O man! to rob thy face
Of its most manly and majestic grace?
Art thou in mourning for that strength now lost,
Of which thou once might proudly, justly boast?
Or, has thy help-mate, with aspiring soul,
Become too powerful for thee to control,
And in obedience to her stern decree,
Thou 'st cropped the emblem of thy sovereignty?
Or, does she deem that Nature has o'ergrown
A field of love that is by right her own,
And thou, too loving to deny the bliss,
Hast shaved thy face to give her room to kiss?
Or, dost thou deem thy Author not All-wise,
That thou hast found out where one error lies?
You say to Him, each time you shave your face,
This beard is, Lord, entirely out of place.

"Desist! Your razors henceforth cast away,
Let Fashion not usurp great Nature's sway;
For shame! Do not henceforth degrade your race
By wearing as your own a *woman's* face."

— *Springfield Republican.*

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Warren Chase, H. Cutler, Calvin Hall, Warren Brown, D. F. Goddard.

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